


b 25 k 12



Nichodemus



**T**he prologue.

**T**he fell in the .xix. yere of the seynourye of  
Cybarre cesar ye Emperour of Rome. And in  
the seynourye of Herode that was the sone of  
Herode whiche was kynge of Galylee the .viii.  
halendes of Apryll the whiche is the .xxv. day  
of Marche the fourth yere of the sone of Melom whi  
che was counseiler of Rome. And Olympius had  
ben afore two hondred yere and two. This tyme Jos  
seph and Annas were lordes aboue all Justices may  
res and Jewes. Archodemus whiche was a worthy  
prynce dyde wyte this blessed stoye in hebrewe. And  
Theodosius the Emperour dyde it translate out of he  
brewe in to latyn. And bysshop Turpyn dyde translate  
it out of latyn in to frenshe. And here after enseweth  
this blessed stoye. 

**T**hus endeth the prologue. And here begynneth  
the gospell of Archodemus.





Anas and Cayphas / Symeon / Datan /  
Gamaliel / Judas / Leuy / Acptalim / Mys  
saunders / sarius / and many other Jewes  
came to Pylate and accused our lord Ihesu  
criste in many thynges / and thus they  
sayd. We knowe hym well that he is the sone of Ioseph  
the carpenter / and was borne of Marye / and thus he  
sayth that he is goddes sone and kynge / and not onely  
that but the sabot daye whiche is gyuen to vs for ease  
and rest he breketh / and so he wyll vndo our lawe. Pyl  
late answered thus and sayd. What is that whiche he  
hath done / & how may he breke our lawe. The Jewes  
answered and sayd / We haue by our lawe that no man  
sholde do no werke vpon the sabot daye / & this Ihesus  
with his fals craftes healeth many maladyes / as blynde  
lame / croked / and mellell / and thus he breketh our sabot  
daye with his fals craftes. Pylate sayd how may he do  
suche thynges by euyl werkyng. The Jewes answer  
ed for he is an euyl werker / & by the prynce of deuylles  
that is Belsabub he putteth out deuylles / and thus by  
deuylles are all these werkes put to hym. Pylate answer  
ed thus by that ye saye that Belsabub is prynce of deu  
ylles / is not he a deuyl / this was neuer herde afore  
this tyme that a man myght do suche werkes by the de  
uyl / but by the vertue of god I suppose that he dooth su  
che werkes / & so for the comyn wele he healeth all seke / &  
for his well doynge ye accuse hym. Than the Jewes  
answered. Syr we praye you that ye wyll make hym  
to come afore you / and ye shall here what he wyll saye.  
Than Pylate called a sergeant & bad hym go & bynge  
Ihesu thyder. Than wente the sergeant & kneled bes  
fore hym. And he cast a cloth vpon the grounde that he  
had in his hande / & sayd to our lord Ihesu crist. Syr  
Archode: Iij.

god vpon this clothe for the Justyce wyll speke with  
you. Whan the Jewes sawe the sergeaunte doo suche  
worshyp vnto our lord / they cryed to Pylate and sayd  
why cometh not this sergeaunt forth lyghtly with Ihe  
su / we se well that he dooth worshyp to hym as though  
he were a kynge / and hath caste his clothe afoze hym.  
Than Pylate called the sergeaunte and sayd to hym.  
Why dydest thou suche worshyp vnto hym. The ser  
geaunt answered and sayd. For I sawe Ihesu come in  
to Iherusalem vpon an asse / and there I sawe folke  
spredde clothes vpon the grounde before hym / and dyde  
hym reuerence / and he wente there vpon. And than I  
sawe an other company of chyliden with braunches and  
fioures in theyr handes synge (Ozanna in excelsis)  
That is for to saye / blessyd be thou that cometh in the  
name of god. Than sayd the Jewes to the sergeaunte /  
the chyliden of hebrewe syngeih hebrewe / & thou that  
arte bozne of Grece how vnderstandest thou hebrewe.  
The sergeaunt answered hereto and sayd. I asked an  
hebrewe and he tolde it me. Than sayd Pylate to the  
Jewes / what is Ozanna for to saye. The Jewes answe  
red / it is to saye make me safe / or elles lord saue me.  
Than sayd Pylate to þ Jewes / lo yourselve bereth wyts  
nesse of the wordes of your owne chyliden / what hath  
than this sergaunt mydone that ye blame hym thus w  
out a cause. Than sayd Pylate to the sergaunt / brynge  
Ihesu afoze me / & loke that thou brynge hym as it plea  
seth the. Than the sergeaunt wente to our lord Ihes  
u in to the parloze and dyde reuerence and worshyp to  
hym as he had done afoze / and sayd to our lord Ihesu  
My lord Pylate the hye Justyce wyll speke with you.  
And as our lord Ihesu entred in to the parloze / there  
were sergeautes that helde maces in theyr handes / and



at the comynge in of our lord Ihesu the maces bowed  
downe vnto our lord Ihesu / vpon the whiche maces  
were ymages of golde after the emperour. And whan  
the Jewes sawe that the maces with ymages bowed  
downe and dyde reuerence to our lord god / than they  
cryed vpon them that helde the maces. And whan Pylate  
sawe that he sayd to the Jewes. He meruayle you  
not that the ymages vpon the maces whiche they holde  
in theyr handes bowe downe / it semeth me that with  
our reason ye crye vpon me. Than sayd the Jewes to  
Pylate / we se verily that they bowed downe to hym &  
dyde reuerence to hym. Than called Pylate þ sergeant  
tes to hym and sayd to them. Why lette ye your maces  
bowe downe to Ihesu. And the sergeauntes answered  
and sayd. Syr we be paynymys and sergeauntes of the  
temple / but whan Ihesu came in they bowed agaynst  
hym vnknowynge of vs and dyde reuerence to hym.  
Than sayd Pylate to the maysters of the lawe. These  
you of the moost myghty men amōge you and let them  
holde these maces / & than shall we se yf they shall bowe  
oz not / whan this was done Pylate comaunded them  
for to holde the maces surely. And than he sayd & swoze  
by holy Cesar yf that the ymages on the maces bowed  
downe whan that Ihesu cometh in that they sholde so  
re forthyne it. Than sayd Pylate vnto the sergeant  
whose name was Akaria / let out our lord Ihesu and  
brynge hym in as it lyketh the to brynge hym. Than  
wente our lord Ihesu out of the parloze / & Pylate cal  
led them that helde the maces / and swoze by the myght  
& the hyght of þ holy Cesar that yf the ymages bowed  
downe whan that Ihesu came in he sholde smyte of  
theyr heedes. Than commaunded Pylate that Ihesu  
sholde be brought in. And the sergeant brought hym

in as he had done before. Whan that our lord Ihesu  
 entred in to the parloze the ymages bowed downe and  
 dyde reuerence to our lord lyke as they dyde that other  
 tyme before. And whan Pylate sawe that he was full  
 hugely abashed/ and soo he arose vp of his sete/ and as  
 he was rysenge vp came a messenger from his wyfe/  
 whose name was procula/ and this messenger deliuered  
 a lettre to Pylate/ and thus it sayd.

How Pylates wyfe sente a messenger to deliuer Iesu.



**P**ylate be not agaynst this ryghtfull man/ for I  
 haue this nyght hugely dremed of hym/ and  
 by that I wote well that he is a ryghtfull man  
 And whan that Pylate had redde this lettre he sayd to  
 all the Jewes. Syrs ye knowe well that my wyfe is a  
 paynym/ and ye knowe well that she hath copyed ma

ny of your synagoges / she sendeth to you that she knoweth this man for a ryghtfull man / for moche trybulacyon and dyscase she hath suffred this nyght for hym. Than sayd the Jewes to Pylate / haue we not sayd to the that he is an euyll man / and werketh by the deuyles crafte / for by deuylles hath he thus tyed thy wyfe. Than called Pylate our lord to hym and sayd thus. Dcest thou not that all the Jewes beren wytnesse agaynst the / & thou gyuest no maner of answer. Than sayd our lord Ihesu vnto Pylate / euery man hath power to speke with his mouth be it good or euyll and so shall ye well se. Than the Jewes sayd vnto our lord Ihesu / what shall we se / we knowe wel that thou were begoten in fornyacyon / and for thy byrth dyde Herode sle all the chyldren in bedleem / & in the countree aboute that were within two yere of aage / and Ioseph and Marye wente in to Egypte for drede of Herode. And whan Herode was deed they came agayne in to the cite of Nazareth. And whan Pylate herde this he sayd vnto the Jewes. Than is that the same Ihesu that Herode dyde seke for to sle. And the Jewes answered and sayd that it was he. Than doubted Pylate moche more than he dyde afore. And so there were .xij. Jewes that drewethem by themselves / and thus they sayd to Pylate Syr we knowe well that this man is not bozne in fornyacyon / for we knowe well that Ioseph wedded his moder / and so he is not bozne in fornyacyon / it semeth that your wordes be not true / for Ioseph wedded Marye as they saye that be of your owne folke. Than sayd Annas and Cayphas and other Jewes that had sayd that Ihesu our lord was bozne in fornyacyon & that he was an euyll werker / and that his dyscyples were fledde and proselyty. Than called Pylate Annas and

Cayphas and asked theym what was proselyty. And they sayd that proselyty was paynymys chyldren / and so be his discyples / & for that they saye that he is bozne in fornyrcacyon. Than answered these. xij. men whose names were suche / Lazarus / Mozius / Antonius / Iacob / Serius / Gamaliel / Ilaak / Syues / Azari / Agripa / Amenus / and Judas. We saye that we ne are proselyty / but we be Jewes chyldren / and we saye trouthe that we were there as Ioseph wedded Marye. Than called Pylate these. xij. men that sayd thus / and he comiured them by the hyght of holy Cezare yf that he were not bozne in fornyrcacyon that ye bete wy: nesse & surete and swere before all this people. And these. xij. men answered to Pylate and sayd. We haue by our lawe that we ne ought to swere for it is synne / but we wyll swere by holy Cezare / yf it be not as we saye we wyll be culpable of deth. We se well that Ihesu is not bozne in fornyrcacyon to be byleued by theyr worde. And we saye all sayd the other that he is bozne in fornyrcacyon / and that he is an euyl werker. And thus he sayth that he is goddes sone and therto a kynge / and yet thou wylte not byleue vs that haue the lawe to kepe. Than comaunded Pylate that all sholde goo out of the parloze saue these xij. men that sayd that our lorde was not bozne in fornyrcacyon / & also he comaunded that our lorde Ihesu sholde be ledde out vnto that one syde of the parloze. Than sayd Pylate to these. xij. men. For what cause is it that they wyll byynge Ihesu to deth. And they answered & sayd that the maysters of the lawe had hym in hate by cause that he heled maladyes and sekenesses vpon the sabot daye. Than sayd Pylate. Al I se well for his good werkes they wyll slee hym. Than wente Pylate out of the parloze full of heynesse and sayd to all the Jewes

I haue wytnesse that I can fynde in this man no poynt  
of deth. The Jewes answered / yf he had neuer ben an  
euill doer we ne had not deliuered hym to the. Than  
sayd Pylate to the Jewes. What sayd god that there  
sholde be no man slayne but of me. Than entred Pyla-  
te in to the parloze agayne / and called our lord Ihesu  
to hym and sayd. Thou arte kynge of Jewes. Our lord  
Ihesu answered agayne / thou sayest that of thyselfe  
or elles other haue sayd that to y of me. Than sayd Py-  
late vnto our lord Ihesu cryst. Thou wotest well that  
I am no Jewe but of thyn owne nacyon / the bysshops  
pes and prynces haue deliuered the to me / but I wote  
neuer what euill thou hast done them / yf thou be kyn-  
ge of Jewes answer to me. Our lord answered to  
hym / my kyngdome is not in this worlde / for yf my kyn-  
gdom were in this worlde my mynystres wolde not  
be ayenst me / nor I sholde not haue be deliuered to the  
but my kyngdome is not now here. Than answered  
Pylate / than I se well thou arte a kynge. Than answe-  
red our lord Ihesu / thou sayest that I am a kynge / &  
to that I was borne / and for to declare to the worlde  
that who soe be of trouth wyll here my worde. Than  
sayd Pylate what is trouth / by thy worde there is but  
lytell trouth in y worlde. Our lord sayd to Pylate / vnder-  
stande trouth how that it is Judged in erth of them  
that dwell therein. And thus sayd Pylate to the Jewes /  
I haue wytnesse bothe in heuen and in erth / sonne and  
mone that I can fynde noo cause of deihe in this man.  
Than answered the Jewes / is not this a grete cause  
that he sayth of our temple / that he myght destroye it  
and reyle it agayne in thre dayes. Than sayd Pylate /  
What temple is that the whiche ye speke of. And the  
Jewes answered that it was the temple of Salomon

the whiche was in edyfyenge. xlviij. yere / and this Ihesus sayd that he sholde destroye it / and reyle it agayne in thye dayes. I am sayd Pylate without gyfte of spyls lyng of this mannes blode / and that shall ye well se / what wyll ye do with hym. The Jewes that were full of enuye cryed all with one voyce / the shedyng of his blode be vpon vs and vpon our chyldren.

How Pylate toke of the moost auncyent men of the lawe / as bysshoppes & other maysters to counseyle.



Then Pylate toke of the moost auncyent men as bysshoppes and maysters of the lawe and sayd Syrs do not agaynst this symple man / for I do you to



wete that he is not worthy to be deed / is not he more  
worthy that hath heled maladyes than he had broke the  
sabbot daye. Than sayd the Jewes / a good Iuge take  
hede yf ony man hath done a forfayte ayenst Cezar / we  
re he not worthy to be deed. And than Pylate sayd vnto  
them yess. Than sayd the Jewes moche more is he wor-  
thy that forfayteth agaynst god / for he sayd hys selfe that  
he is goddes sone / for whan we coniuered hym that he  
sholde tell vs yf he were goddes sone or not / he denyed  
it not / & yet he sayd that we sholde se yf sone of man syt-  
tyng vpon the ryght hande of the godhede / & comynge  
out of the skyes of heuen. And whan Pylate herde this  
he ledde our lord Ihesu vpon that other parte of the  
parloze and sayd to hym. Whan I ne wote what I may  
do with the. Than sayd our lord Ihesu to Pylate. Moys  
es and the prophetes here before preched of my passyon  
and of my resurreccyon. Whan Pylate herde this he pro-  
nounced all the wordes of our lord to the Jewes. And  
anone the Jewes sayd to Pylate. What woldest thou  
here more of his fals sclaundre. Than sayd Pylate / take  
hym in to your synagoge / and deme there on hym your  
lawe. The Jewes answered / our lawe comaundeth yf  
yf ony man synne or trespase agaynst ony man he shall  
withdraue hym. xliij. dayes out of the temple. And he  
that synneth or trespaceth agaynst god by sclaundre / our  
lawe byddeth that he shall be stoned to deth. And for as  
moche as Ihesus sayth that he shall syt in heuen vpon  
the ryght syde of the dyuine mageste / and that he shall  
come from heuen in to the skyes / for this sclaundre we  
wyll that he be crucifyed. Than sayd Pylate that is not  
good that ye caste you for to do. And than Pylate looked  
aboute hym & saue many men and women that wepte  
soze / and helde theyr countenaunces vpon hym. Than

sayd Pylate to the bysshoppes of þe lawe. I se well that  
moche of the people wyll not that this man dye. Than  
sayd the maysters of the lawe. Good Ihesu we se well  
that he must be deed / & for dyede of worse deth he may  
not lyue. Than sayd Pylate / what is the cause that he  
holde be deed for. Than sayd the Jewes / bycause that  
he sayth that he is goddes sone / & therewith a kynge.

How Archodemus spake to Pylate for Ihesu.



**A**rchodemus that worthy prynce was that  
tyme afore Pylate and thus he sayd. I haue  
ofte tymes spokē to þe maysters of the lawe  
and to all the Jewes / & thus I haue sayd  
vnto them that vngoodly and vntreuly they  
do amysse agaynst Ihesu / for many glorpyous sygnes &  
tokens hath he wrought amonge vs / that neuer none

of our forne faders wrought afore vs / & therfore I coulde  
seyle you let hym go and do hym no more harme / for yf  
the tokens & myracles be of god that he hath wrought  
it shall endlesly endure after his dayes / and yf it be not  
of god but by enchauntement or by some charme it shall  
not endure . for Moyses that was of god he shewed  
many tokens in Egypte whiche that god badde hym  
do afore kynge Pharaon / than was there two men. Ja  
mes & jambres the whiche were Jodelers and wytyches  
that deceyved þe people they made the same tokens that  
Moyles made. And the Egyptyens helde the tokens of  
god. And for they were not of god they perished / and  
all that ever helde withall / and therfore I saye let this  
man go / and do hym no more harme / for I saye forsothe  
he is not worthy to be deed / and paraurenture this Ihe  
sus may be a prophete sente to vs / as Moyses sayd to  
our forne faders that our lord god shoulde chose & sende  
a prophete of our owne nacyon / and that we shoulde be  
re / and byleue hym as god hymselfe. And paraurenture  
this may be the same man that god sayd thus of . And  
this Ihesus be the same man sente of god he is come to  
the saluacyon of all mākynde the whiche byleueth hym  
truly. And vnto the dampnacyon of them that byleue  
not / ryght as our lord god sayd vnto Moyses / that yf  
ony man refuse the prophete / and wyll not here what  
he shall saye in my name he shall be put out of my peo  
ple / all this haue I sayd vnto the prynces of the lawe.  
And whan that the Jewes herde this that Archode  
mus sayd afore Pylate / they sayd thus. We se well that  
thou arte a dysciple of Ihesu / and therfore thou spekest  
for hym. Than sayd Archodemus vnto the Jewes. I  
than is not this lord Pylate here a dysciple of Ihesu þ  
hath spoken thus for hym / is not he the hyghe Justyce

Under Cesare the Emperour. Whan the Jewes herde this than they sayd to Pychodemus / ye take thou the trowth of Ihesu / & that thou may haue thy dwellinge place with hym. Than yfste by Pychodemus his handes to heuen and sayd. God graunte that I may haue parte of the trowth of Ihesu / and a dwellinge place myght I haue of hym / god graunte that it may be soe as ye haue sayd.

How certayne Jewes shewed to Pylate the myracles that cryste had done.

**A**nd anone there starte forth a Jewe afoze Pylate / and thus he sayd. My lord Pylate I laye bedreden. xxxviii. yere / & euery daye for the moost parte in peryll of deith / & so it befell that my lord Ihesu came by me & had pyte on me / and than he badde me take my bedde and go home in to my hous / and anone with his wordes I was made hole. And anone after came another Jewe afoze Pylate and thus he sayd. My lord Pylate I was poze blynde / as my lord Ihesu passed afoze me I sayd to hym Ihesu the sone of Dauid haue mercy on me. And he had mercy on me / and he put his hande to myn eyen & than I sawe. And than another Jewe that stode afoze Pylate sayd. Syr I was a mesell & my lord Ihesu cryst made me hole with his word. After that came an aeged woman afoze Pylate and sayd. My lord Pylate I was dysleashed with ihe reed fyfte thre yere and moze / and I dyde not but touche the hemme of the vesture of my lord Ihesu / and anone I was made hole of my maladye / & therfore my lord Pylate haue mercy on hym / and do hym not to deith. And whan Pylate herde this he fered. And anone a grete

company of Jewes that our lord Ihesu had heled cryed  
all with one voyce. A grete sauour of the people is our  
lord Ihesu. Whan Pilate herde this he sayd vnto Cay  
phas and Annas / & other maysters of the lawe. I mer  
uayle why that your forne faders prynces & bisschoppes  
of the lawe heled not men of theyr infyrmytees / as this  
man dooth. And they answered noo worde herto. And  
these men that our lord had heled cryed with one voyce  
Our blessyd lord Ihesu hath wrought many dyuine  
myracles / as he that repled Lazar fro deth to lyfe / whi  
che had layen deed foure dayes in the erth / & our lord  
Ihesu by the vertue of his wordes repled hym out of  
his monument & brought hym alyue amonge vs his sy  
sters / & made hym to syt with hym at his table. Whan  
Pilate herde this he was all abasshed for fere & cryed  
with an hygh voyce to the Jewes and sayd. Men what  
is this that ye wyll do. I se that without gylte ye wyll  
shedde the blode of hym that hath no thynge wrought  
amysse. Than rose Pilate vp & toke Archodemus to  
hym and these. xij. men whiche that sayd that our lord  
was not bozne in fornyccacyon / & thus he sayd to them.  
Syr I haue grete affeccon in you / tell to me what I  
shall do with hym. And they sayd syr we can not save /  
but we wyll neuer assent to the wyll of the maysters of  
the lawe / nor to theyr werkes / and therfore let them se  
well to theyr soules that they may be saued at the daye  
of Iugement. Than tourned Pilate to the maysters of  
the lawe and to the other Jewes / & sayd thus to them.  
Syr ye knowe well that it is the custome amonge vs  
to deliuer a prysoner to the people for the loue of our sa  
bot the hye daye of sacrifice / & syr ye knowe well that  
I haue in my pryson a noble prysoner a man flect whi  
che is worthy to be deed / whose name is Barabas / wyll

ye that I delyuer you hym/or elles Ihesu whiche is  
out gylte and not worthy to dye. The prynces and the  
bysshoppes and the olde men they sayd with one voyce  
We wyll that thou delyuer to vs Barrabas. Than sayd  
Pylate / what wyll ye than saye that I do with Ihesu  
whiche is called cryste. Than sayd the Jewes with an  
hye voyce / let hym be crucifyed / and some sayd yf thou  
let hym go thus / thou ne art Cezars frende syth that he  
sayd this foule sclaunder that he is goddes sone / & thereto  
a kynge / for who so euer sayth that he is a kynge / he spe  
keth agaynst Cezar. And whan that Pylate herde this  
he was wonders heuy / and thus he sayd to the Jewes /  
all dayes from the begynnyng ye haue be contraryous  
to them that hath done well to you / & to hym ye haue do  
ne moche harme & moche turmentynge. Than sayd the  
Jewes what is he that hath done so moche good to vs.  
Than sayd Pylate / our god whiche hath holpen you &  
delyuered you out of y handes of Egypte whiche drow  
ned your enemyes in the depnelle of the reed see & ledde  
you thurgh the water of the see also dye as vpon the  
groude. And also in deserte he reyned vnto you manna /  
and made water come out of the harde stone in deserte  
whiche that ye dranke of & all your beestes. And also he  
gaue to you the .x. comaundementes of the lawe. And  
in all these comaundementes that he hath charged you  
with / ye haue ben contratyous to your god. As whan  
ye made a calfe to be your god / whiche wolde haue dys  
herpyed you and destroyed you ne had Moyses be your  
mayster / that prayed to your god for you for the peryll  
ye were in / & now ye saye to me that I hate my kynge  
and am nothis frende yf I delyuer not this man Ihesu  
that hath cured moche of your people of many infirmy  
tees whiche is youre kynge that neuer dyde euyll / but



euer moche goodnesse and proufyte. Whan the Jewes  
 herde this they were full of angre & maltalent / and thus  
 they cryed all togyder & sayd. Our kynge is Cesar Em-  
 perour of Rome. For we knowe well that Ihesus is no  
 kynge though he sought hym in Bedleem &  
 sayd that they sought the kynge of Jewes / and offred to  
 hym gyftes / but yet is he therfore no kynge / we knowe  
 well that whan Herode herde saye that they sought the  
 kynge of Jewes / he wolde haue slayne hym therfore.  
 And so he dyde slee thousandes of chyldren therfore in  
 Bedleem and all the countree aboute / as we haue sayd  
 to you here before. Whan Pylate herde this he comaū-  
 ded them to be kyl / & than he sayd to them. Is it not he  
 than that Herode sought for to slee. And the Jewes an-  
 swered & sayd that it was he. And anone Pylate dyde  
 comaūde water to be brought to hym / and afoze them  
 all he wasshed his handes sayenge thus. I am not gylty  
 of the spyllynge of this ryghtfull mannes blode / & that  
 may ye well se / but the blode of hym be vpon you and  
 vpon your chyldren. Than comaūded Pylate that a  
 grete company of knyghtes sholde be brought afoze hy  
 to his parloze. And than Pylate kest the sentence vpon  
 our lord Ihesu cryste / and  
 thus he sayd to hym.



How Pylate comaūded the  
 Jewes that no bylaynes shol-  
 de put Ihesu cryst to his pas-  
 syon / but knyghtes.

A Hyn own people hath  
 dyspreued all þe euer I  
 haue spokē for the / & therfore  
 I comaūde at þe begynnynge

B.i.

that no man laye handes on hym but yf he be a knyght  
or elles of gentyll blode/for it is not syttinge that a kyn  
ge sholde be slayne of vylaynes/ & therfore I comaunde  
that at the fyrst begynnyng that he be scourged to the  
pleasynge of the fyrst prynces/ and than lyfte hym vp  
vpon the crosse/ and with hym two theues the whiche  
that hath ben euyl doers/ that one by name Dysmas/  
and that other Gelasmas/ and lette them be slayne with  
vylaynes/ and no gentylles to touche them. And than  
our lord Ihesu was ledde out of the parloze/ and the  
two theues with hym/ and than they ledde them in to  
an other parloze/ wherin was a pyllet of whyte mar  
ble/ and there they dyspoyled our lord Ihesu out of his  
clothes/ and bounde hym naked vnto the pyllet/ and  
there they bette hym and scourged hym with yerdes &  
whypes/ soo hugely that there was noo skynne hole  
vpon hym/ and that was a pytefull syght for to se that  
blessyd body standynge all naked befoze all the people  
scourynge & sayenge thus to our lord god in his scour  
ginge/ do gladly our kynge for this is our fyrst begyn  
nyng. And than the maysters of the lawe sayd to the  
knyghtes/ do on our kynge a softe garment/ and let vs  
crowne hym for our kynge. And than the knyghtes dy  
de vpon hym a cloth of sylke whiche for haboundaunce  
of blode was so clonge to hym/ that at the pullynge of it  
was an hondred folde moze payne to hym than was his  
scourginge. And whan they hadde pulled of this gar  
ment they dyde on hym a reed mantell of sylke/ and af  
ter that they set a garlande of thornes vpon his heed/ &  
they pressed soo soze the garlande of thornes vpon his  
heed that the thornes perced downe in to his brayne/ &  
soo at the laste they ledde hym to the crosse/ and there  
they crucifyed hym betwene two theues. Dysmas on

the ryght syde / and Gelmas on the lefte syde. And soo they put to his mouth a sponge ful of azell and gall and that they put to his mouth for to drynke of. And thus that blessyd lord Ihesu suffred all that euer they wolde doo to hym. And than our lord Ihesu looked vp to the fader and sayd thus. My fader forgyue them this trespase / for they ne wote what they do / & than the knyghtes kest lottes vpon his beakure for to wete who sholde haue it / and than the prynces of the lawe with bysshoppes and many other / they cryed vnto our lord Ihesu and thus they sayd. Thou hast heled many other / and thou ne mayst hele thyselfe / yf thou be goddes sone come downe of the crosse and we shall bylcue on the. And than sayd the knyghtes in scoorne yf þu be kyng of Jewes delyuer now thy selfe. And than was comaunded that a knyghte sholde be brought forth the whose name was Longeus / and hym they made to put a spere to Ihesus syde. This knyght Longeus was blynde / and soo the prynces of the lawe made hym for to perce our lordes syde / & so there came out of it bothe blode and water / & soo the blode came rennyng downe by the spere shafte vnto Longeus hande / and he by auenture wyped his eyen with his hande / and anone he dyde se.


**A**d than Pylate dyde wyte a bylle vpon whiche was wyten. Iesus nazarenus rex iudeorum. That is for to saye. Ihesus of Nazareth kyng of Jewes. And this was wyten in hebrewe / greke / and latyn. And this tytle they put aboue his heed vpon the crosse. Than Gelmas the thefe whiche henge on the lefte syde of our lord sayd thus to our lord Ihesu yf thou be god delyuer bothe the and vs. Than Dysmas that henge on the

Archode,

B. ii.

ryght syde of our lord Ihesu blamed hym for his wordes / and thus he sayd to hym. It semeth by thy wordes that thou dydest not god nor beleuest not in hym / and therfore arte thou endlesly dampned / for well thou wast test that we haue deserued that we suffre deth / but he hath ryght nought forfayted nor mysdone / and without deseruynge he is brought here to. And whan Dysmas had sayd these wordes he looked vpon Ihesu and thus he sayd to hym. Lord Ihesu haue mercy vpon me whan thou comest in to thy kyngdome. And than answered Ihesus vnto hym and sayd. This day shalt thou be with me in paradys / and that tyme was aboute myddaye / and fro this tyme vnto none of the day the sonne was hydde and lost his bryghtnes / and the bayle of the temple was smyten downe to the grounde in two parties / and some men saye that an aungell dyde it with a trace of fyre. And this aungell sayd many one herpyng I am wytnesse of the passyon of Ihesu cryst. After that our lord Ihesu cryste cryed with an hygge voyce and sayd. fader in to thy handes I betake my spyrte / and than ye yeldd by his soule vnto his fader. And whan Centurio that was pryncce ouer the Jewes / and Constable in lyke wyse sawe these tokens that were befall he glorifyed god & sayd / forsothe this man was ryght full / and that is well seen by the tokens that are befallen. And soo all the people that were there as good folkes whan they sawe these werkes of the vertue of our lord they smote theyr brestes with theyr handes.

**How** Centurio tolde Pylate of þe wonders that was at Cristes passyon / & the same Pylate tolde the Jewes therof / and of the precyous cloth that our lord was buryed in.





**A**d Centurio tolde to Pylate all that was  
 befall. And whan Pylate herde this he was  
 wonders heuy and soyr/ and so for soyrnesse  
 and heuynesse he ne ete nor dranke that day.  
 Than called Pylate the Jewes/ and thus he  
 sayd to them. Meruayle ye not of the tokens that be bes  
 fallen at the passyon of Ihesu/ and that the sonne lost his  
 lyght and also the daye. And the Jewes sayd to Pylate  
 Syr it was the clypse of the sonne as we haue vnder  
 standen of wyse men afore vs. Than sayd Pylate how  
 may it be that the bayle of the temple is smytten asondre  
 and many graues vndone/ and deed men rylse vp from  
 deth to lyfe/ hath þe clypse of the sonne done all this. All  
 these tokens men tell me are befallen in the cyte of Ihes

Archode,

B.iii.

rusalem / and yf ye beleue not me aske Centurio / & they  
that were with hym whiche kepte Ihesu . Than were  
these men brought forth afoze the Jewes whiche that  
bare wytnesse / & thus they sayd. Forsothe we saye that  
in the dyenge of Ihesu the erth groned & shoke as was  
ter dooth whan it is meued / and we sawe that many bo  
dyes arose fro deth to lyfe / & by these tokens we beleue  
that this Ihesus is goddes sone . Than the apostles &  
holy women that had folowed our lord Ihesu fro Gal  
ylee / sawe that was befallen and that men had done to  
hym / drewe them by themselves. Than Ioseph of Bar  
mathy kest hym for to bye a precyous cloth for to wynde  
our lord Ihesu in whan he myght gete graunte of Dy  
late for to haue y body. And on this wyse came Ioseph  
by this precyous cloth as ye shall here. **T**here was a  
knyght of Capharnane whose name was Leuy. This  
knyght wedded a yonge lady / and by processe of tyme  
they had togyder a doughter / whome they called Syn  
donia and her they put to lernynge / and so by processe of  
tyme she wered a curpous werker / as of clothes of gold  
de and clothes of sylke / and of all other womens wets  
kes. And so at the last whan god wolde this Leuy dyed  
and than his wyfe for the grete loue that she loued hym  
she fell in a grete malady as in a colde palsey / so ferforth  
that she myght neyther stee hande nor fote / and so for  
this grete sickenes she fell in a grete pouerte so ferforth  
that she ne had to lyue vpon / but by the werke of her  
doughters handes. And so it befell that vpon the same  
daye that our lord Ihesu was deed this lady sayd to  
her doughter. My doughter Syndonia thou knowest  
well that our grete sabbot daye is nere / than must we  
ete our paske lambe / & on this daye is the grete market  
at Barmathye / therfore good doughter goo and araye



the/and take some of thy werke that thou hast wrought  
and bye vs there suche thynges as is nedefull to the and  
me at this holy tyme. Her doughter Syndonia answered  
to her moder and sayd/moder your wyll shall be done/  
and moder I doo you to vnderstande that I haue  
wrought the curyousest cloth that euer was made/ for  
it sell soo graciously to werke that it is moze curyous  
than I can skyll of/and than the lady sayd to her dought  
ter lette me se that cloth/and Syndonia shewed this  
cloth to her moder. And whan this lady sawe this cloth  
she sayd thus. Blessyd be that lord that hath made the  
to werke suche a cloth/and doughter vpon my blessing  
ge sell it to noo man but yf he tell the what he shall doo  
withall. And than this mayde Syndonia washed and  
bawmed her/and arayed her to the market/and in the  
market stode Ioseph of Barmathye with moche peo  
ple spekyng of our lordes deth/and by auenture this  
mayde Syndonia came befoze hym/ & Ioseph of Bar  
mathye espyed the cloth that hanged on her arme/ and  
asked her yf she wolde sell that cloth. And she answered  
and sayd ye syr. And than Ioseph asked her the pryce &  
she sayd. xxx. besautes. And anone Ioseph payed to her  
xxx. besautes. And Syndonia fell downe to his fete  
prayenge hym that he wolde tell her what he sholde do  
withall. And than he answered her and sayd. Dought  
ter this daye is deed an holy prophete that men called  
Ihesus of Nazareth/and that holy prophete I purpose  
for to burye & wynde in this cloth/ doughter now haue  
I tolde the what I wyll do withall/ & therfoze tell me  
who made this clothe that I haue bought of the. And  
this mayde sayd that herselfe made it. And Ioseph als  
ked her what was her name/and she sayd Syndonia.  
Than sayd Ioseph now after you I shall name this

cloth for this cloth shal be named Syndonia / and than  
this mayde wente home to her moder & tolde her how  
she had spedde / and her moder asked her what shold be  
done with the cloth. And Syndonia tolde her that the  
holy prophete that was that tyme deed shold be buryed  
therin. And who shall bury hym therin sayd this lady.  
And Syndonia sayd that Ioseph of Barmathye shold  
burye hym therin. And whan this lady herde this she  
sayd thus. Wolde my lorde god & that prophete that I  
had giuen that cloth to his buryenge. And anone with  
that worde she was more holer than euer she was afore  
And anone the lady and her doughter fell downe to the  
grounde vpon theyr knees thankynge our lorde god of  
this gloruous myracle. And so afterwarde our lorde ga  
ue theym suche grace that the moder was wedded to a  
worthy duke / & her doughter was Empresse of Rome  
And so they lyued euer after in our lordes seruyce / and  
whan Ioseph of Barmathye had bought this precyous  
cloth whiche was lorde and Constable ouer all Pylates  
men / he was a full good man & a ryghtfull / he was not  
assented to the accusacions and wordes of the Jewes /  
he abode the kyngdome of god / & so he came to Pylate / &  
asked hym the body of Ihesu. And Pylate graunted hym  
it. Than this Ioseph & Archodemus toke downe the  
body of Ihesu of the crosse / and hym he wounde in this  
Syndonia that he had bought / & he buryed hym in his  
monument / where as neuer man was buryed in / & so þ  
Jewes wolde haue slayne Ioseph & the. xij. men that  
had spoken for our lorde Ihesu afore Pylate. And also  
they wolde haue slayne Archodemus / & also those that  
our lorde had made hole of many grete infymptees / &  
also they had dyscouered afore Pylate all his good wer  
kes that he had done in euery place.

**How the Jewes conspyred euyl agaynst Archodemus and Joseph and of many other meruayles.**



**A**nnas Archodemus shewed hymsele to the Jewes bycause he was theyr pryncce & theyr guyde / & soone after there gathered a greie multytude of Jewes in to the temple afoze Archodemus and thus he sayd to them. how may this be that ye are entred in to this holy temple whiche has

ue your handes bloody of the deth of Ihesu þe ryghtfull man whome ye haue vntuly crucifyed. Than answered to Archodemus Annas and Cayphas / Symeon / & Datan / Gamaliel / Judas / Leuy / Reptalun / & all the other Jewes / how arte thou so hardy to come amonge vs that arte consentynge to Ihesu / and therfore suche parte as he hath must thou haue with the in this worlde. Than answered Archodemus and sayd Amen / the peas of Iesu be with me in thi worlde / & in that other endlessly. And the Jewes answered and sayd Amen.

Archode.

C.i.

And as Nicodemus had answered thus came Ioseph  
of Barnathye amonge them & sayd thus to the Jewes  
Why be ye heuy to me w<sup>th</sup> maletalent for I asked y<sup>e</sup> body  
of Ihesu of Pilate & I do you to wete that I haue bu  
ryed hy in my newe monument & woude hy in a pre  
cious cloth that is called Syndonia. And I saye to you  
that ye haue wrought euill & synfully that ye haue un  
truly crucifyed Ihesu without deseruyng & also maly  
crouslly ye perced his syde w<sup>th</sup> a spere & whan the Jewes  
herde this they toke Ioseph & comanded hy to be kepte  
well & thus they sayd to Ioseph. We knowe well that y<sup>e</sup>  
arte not worthy to haue a buryenge place amōg vs for  
we shall gyue thy flesshe & careyne to wylde beestes &  
wylde fowles and to be deuoured with hōudes. Than  
Ioseph sayd to them these wordes ye be lyke to proude  
Golvas as y<sup>e</sup> prophete sayth to me logeth vengeauce &  
I shall yelde it sayth god. And ye whan y<sup>e</sup> Pilate was  
shed his handes & sayd. I am vngilty of this mannes  
blode shedyng ye answered & sayd the blode of him be  
on vs & on our chyldren wete it well that fro that tyme  
forwarde shal the wrath of god come vpon you & vpon  
your chyldren as yourselfe sayd & whan the Jewes her  
de this they were ryght angry & put Ioseph in a derke  
pylson & shette the doze strongly and put therto keepers  
Than Annas & Cayphas and other bysshoppes of the  
lawe kest for to assemble them after the sabbot daye for  
to slee Ioseph & whan they were assembled they sente  
to the pylson and vndyde the doze but they founde not  
Ioseph therein wherfore they were soze abashed.

**How** one of the knyghtes that kepte the sepulcre of  
our lord came and tolde the maysters of the lawe how  
our lord was gone in to Galylee.



**A**nd as they were in this manner waylaynge they anon entred in to the synagoge / and amonge theym there came one of the knyghtes that kepte the sepulchre and to them he tolde ryghte sykerly that our lord Ihesu was not in the mo-

numente. And anone the maysters of the lawe asked hym where that they had done hym. And the knyght thus answered them and sayd. As we kepte the graue the erthe shoke / and than we sawe verily that an aungell descended downe frome heuen and lyfted by the stone from the monumente / and sette hym there vpon / and his face was very bryghte / and his besture was whyte as snowe / and for the grete drede that we hadde we laye as we were deed. Than we herde the aungell saye vnto the women that were comen to the sepulchre / dysynaye you not nor drede you not / for I knowe well that ye seke Ihesu that was crucifyed / but I doo you to wete that he is ryfen and is not here / for ye shall se hym in Galylee / as he sayd to you before. And whan the prynces of the lawe herde this they sayd : o the knyghte. Is Ihesus than on lyue / we may not beleue this that ye saye. Than the knyght answered them. Ihesus

Archode.

C.ij.

hath done many myracles that ye haue well herde / and  
seen and ye byleue it not how sholde ye than byleue vs  
but your owne demaunde is good / whan ye aske yf Jhe  
su be on lyue / whome than sayd the Jewes to þ knyght  
we shall yelde to you Ioseph yf ye wyll yelde to vs Jhe  
su / for we do you to wete that Ioseph is in Barmathye  
Than sayd the knyght / & we do you to wete that Jhesu  
is in Galylee ryfen from deth to lyfe / & there they sholde  
se hym. And whan þ Jewes herde this they had grete  
brede / & thus they sayd amonge themselfe / yf men here  
these wordes of these knyghtes they shall all byleue in  
Jhesu. Than they assembled them togyder and gaue to  
the knyghtes treasure / and thus they sayd to them. Go  
ye and say to the people as ye laye & slepte his dyscyples  
came pryuely by nyght & stole þ body of Jhesu / & yf by  
late knowe hereof we shall excuse you. Thus the knigh  
tes toke this treasure & proclaimed as they comaunded  
them / & so theyr wordes were soone spredde all aboute.

**U**han came there thre men whiche that hyght f  
nees / Abbas / and Arey / these thre men came  
fro Galylee in to Iherusalem / and thus they sayd to the  
prynces & to all them that were in the synagoge. Syr  
we haue herde & seen Jhesu whiche that ye crucyfied / &  
lyt & speke to his dyscyples vpon the mount of olyuete  
and there he preched to them and sayd. Go & preche my  
name & my gospell thrygh out the worlde / baptyfynge  
in the name of the fader / and the sone / & the holy ghooft  
And what so euer he be that wyll be baptyfed & byleue  
in me / he shall be saued / and he that byleueth not shal be  
dampned. And whan the prynces herde this they sayd  
to these thre men. Men gyue prayfynge & worshyp to  
our lord Jhesu and be a knowe yf this be true that ye



haue herde and seen / & these men sayd all toggyder with  
one voyce by that lord that is god of Abraham / of ysaac  
and Jacob / we sawe Ihesu lyftyng and prechyng to  
his dyscyples / and yf we couer this that we haue herde  
and seen we sholde do grete synne. And anone the pry  
nces rose vp and helde the lawe in theyr handes / & thus  
they sayd to them. We conuere you by the lawes of our  
lorde that ye kepe this counseyle that ye haue sayd to vs  
of Ihesu / and so they gaue to these thre men grete treas  
soure / and so they sente thre knyghtes with them for to  
bryng them in to theyr owne countree / and that they  
sholde no longer abyde in Iherusalem.

**S**o came there a grete assemble of compyns to the  
prynces / and thus they sayd with a grete com  
playnt. What tokens are these that are befallen in Isra  
hell. Than Annas and Cayphas comforted them and  
sayd / we ought not for to belyue þe knyghtes that kepte  
the sepulchre wherin that Ihesu was put / they sayd to  
vs that they had seen an aungel lyfte vp the stone from  
the monument / and peradventure his dyscyples sayd to  
the knyghtes / and we wote well that they gaue to the  
knyghtes grete treasoure for to save thus / and soo they  
stole awaye his body / thus men ought to belyue vs ra  
ther than the dyscyples that gaue to the knyghtes gre  
te treasoure for to bere false wyrmelle. Than rose Py  
rchodemus vp and thus he sayd to them / ye haue herde  
what these thre men haue sayd & sworne vpon the lawe  
that they sawe Ihesu lyf and speke to his dyscyples vpon  
the mount of olyuete / and there he styed vp to heuen  
And ye wote well that the scripture telleth vs that Ely  
the holy prophete was rauyshed in to paradyse / and  
whan men asked of his dyscypple Elyheus where that  
Pyrchode.

his fader Elye was he answered rauysshed in to heuen  
And than they suppoled well þ he was rauysshed by the  
holy ghost & lefte hym somwhere on þ moūtes of Istra-  
hell & therfore they sayd let vs seke some men that may  
go & seke hym. So they wente and sought thre dayes &  
thre nyghtes / but they coude not fynde Elye / & therfore  
I coulde you to lende some for to seke the moūtes of  
Istrahell / for perauenture the holy ghost hath rauysshed  
Ihesu / & perauenture he may be foude. Let vs than do  
penaunce for the trespassse that we haue done. This coun-  
seyle of Pythodemus was pleasynge to all the Jewes  
& so they sente men for to seke our lord Ihesu / but they  
might not fynde hym in no place. And whan these men  
were repayred agayne they sayd to þ Jewes / We haue  
sought Ihesu on euery hyll of Istrahel & in euery dale &  
in euery place / but we can fynde hym nowhere / but we  
haue foude Ioseph in the cyte of Barmathye / & whan  
the prynces herde this they were wonders Joyfull and  
merry / & they gloryfied god that Ioseph was founde / &  
so the Jewes and maysters of the lawe assembled them  
togyder / & kest amouge them how they myght speke to  
Ioseph / and so they made lettres the whiche sayd thus  
Peas be with the & also with them that be with the / we  
knowe well that we haue synned in god & in the / & ther-  
fore fader Ioseph come to vs syth þ we haue knowynge  
that we haue greuously synned & trespassed ayenst the /  
& hugely we meruayle of thy deluyeraunce & takynge as  
wage fro vs. We knowe well þ we conspyred euill coun-  
seyle ayenst the / but god deluyered the fro vs / but peas  
be with the fader Ioseph worshypped of all people.

**Howe** the Jewes chole. viii. men that were Iosephs  
frendes to desyre hym to come to them.



**W**han they chose. viii. men whiche that were fren  
des to Joseph & sayd / whan ye come to Joseph  
salue hym in peas / & do to hym grettynges on our behalfe  
& delyuer to him these letters. So these men went forth  
to the cyte of Barmathye / & whan they came afoze Jos  
seph they salued hym & grette hym / & delyuered to hym  
the letters. And whan Joseph had redde these letters  
he sayd thus. Blessyd be my lord god that hath coues  
red me with his wynges / and also blessyd myght he be  
that hath saued me from all myscheues. Than Joseph  
ladde all these men in to his place / and the nexte day af  
ter he toke his hors and rode with them in to Iherusale  
m. And whan the Jewes with the maysters of the  
lawe herde tell of his comyng they wente woorthypfully

ayens hym / and whan they mette with hym they sayd  
thus to hy. Deas be at thy comynge fader Ioseph. And  
Ioseph answered. The peas of our lord be to all his  
true people. And than the maysters of the lawe with all  
the people they kyssed Ioseph. And Richodemus ledde  
Ioseph in to his hous. Than the nexte daye after An-  
nas / and Cayphas / and Rychodemus ladde Ioseph in  
to the temple / & thus they sayd to hym. Fader Ioseph  
gyue vs knowlege and to god in his temple of that we  
shall axe of you. fader Ioseph ye knowe well that ye bu-  
ryed the body of Ihesu / & fader ye knowe well that we  
hytte you in prison / & we coude not fynde you therein / &  
therfore tell vs what befell there. Than Ioseph answer-  
ed and sayd. Whan ye dyde hytte me in the close pry-  
son vpon the sabbot daye as I was in myne orylons / &  
prayers y place was spredde aboue me with huge lyght  
as me thought from the foure pattyres of the ayre. And  
so I lyfte by my heed and sawe my lord Ihesu stande  
faste by me synnyng with grete clerenesse / & so for dres-  
de that I had I fell downe flatte to the groude. Than  
my blessyd lord Ihesu hente me by the hande and lyfte  
me by from the groude / and washed my face with wyne  
me & thus he sayd to me. Brother Ioseph thou arte cleane  
by the water of the sayth / for thy synnes ben released &  
forgyuen / and therfore my frende haue no drede but be-  
holde me & knowe what I am. And so I dyde beholde  
him & sayd / my mayster Cye. And he answered agayne  
and sayd. I am not Cye / but I am Ihesu cryst the whi-  
che thou buryed woorthypfully. And than sayd I to hym  
Lorde shewe me thy monumente where as I buryed  
the. And than my lord Ihesu hente me by the hande &  
ladde me to the monumente / and there he shewed me  
the precyous Syndonia that I wounde hym in. And

than I knewe verely that he was my lord Ihesu / & so  
I fell downe and worshypped hym / and sayd my lord  
Ihesu blestyd myght thou be that arte come hyder for  
to bysyt me / and through thy grace hast delyuered me / &  
so he helde me by the hande and ladde me to the cyte of  
Barmathye / and than he ladde me in to my place & sayd  
to me. Ioseph broder peas be with the. And loke that  
thou go not out of thy place these .xl. dayes / for þ Jewes  
shall do many grete dystresses to many of my frendes / &  
now shall I go to my dyscyples & speke to them of the  
saluacyon of the worlde. And whan he had sayd that  
worde / he vanysshed awaye from me. And whan the  
prynces of the lawe and other Jewes herde this that  
Ioseph sayd / they were hugely abasshed / & for the grete  
drede that they had they fell downe to the erth / and soo  
they cryed and sayd. What tokens are these that are be-  
fallen in Irahell / the knyghtes that kepthe the sepulchre  
bere wytnesse þ they sawe an aungell descende downe  
from heuen / and that Ihesu was ryfen fro deth to lyfe  
& that he shall be seen in Galylee. And we knowe well  
that Ihesu was a man / and his fader and moder we  
knewe well / bothe Ioseph and Marye. What may we  
saye here ayenst. Than sayd a Iewe whose name was  
Leuius. I knowe well the begynnynge of Ihesu / for  
I haue ben moche to them / for vpon a tyme as I was  
in the temple in myn offrynges and oꝝpfons / that same  
tyme saynt Symeon toke hym in his armes and thus  
he sayd to hym. My lordes god let now thy seruaunt com  
me to the in peas / for myn eyen haue seen thy helth that  
thou oꝝdeyned oꝝ ony people was. Than sayd þ Jewes  
let vs sende for these thre men that sayd that they sawe  
Ihesu spekyng to his dyscyples vpon the mounte of  
olyuete. And soo they sente for these thre men / & whan

they were comen afoze them they sayd truly that god of  
heuen was on lyue/and that we sawe verily how that  
Ihesu steyd in to heuen afoze all his dyscyples.

**W**han answered Annas and Cayphas/our latte  
sayth that by the wordes of two or thre is suffy  
cyent wytnesse/ what may we saye hereto/ we knowe  
well that Enoke pleased god/ & was rauysheb in to he  
uen/ & the sepulcre of Moyles myght neuer be founden  
Pylate deliuered to vs this Ihesu whiche we beite w  
scourges/ & crowned hym with thornes/ & afterwarde  
was crucifyed/ & smote hym in the syde with a spere/ &  
Ioseph buryed his body in the sepulcre/ whiche y now  
bereth wytnesse that he is on lyue. And these men saye  
that they sawe hym stye vp in to heuen/ & than Ioseph  
tolde an other grete meruayle that there rose vp many  
deed bodyes out of theyr graues I wote well that some  
men of them haue ben in Iherusale/ whiche y myshyle  
uers haue not seen/ & we knowe well y saynt Symeon  
receyued Ihesu in his armes in the temple/ the whiche  
was a full holy man/ this Symeon had two sones who  
se names were Gariis/ and Leuictus/ and we were at  
theyr deth and at theyr buryenge. Soo now and serche  
theyr graues/ but I wote well they be not there/ but  
they be in y cyte of Barmathy in oylsons & speke to no  
man/ but kepe them syl as though they were deed/ and  
therfore let vs go to them with worshyp/ & brynge them  
to the temple/ & whan we haue coniuerted them perauen  
ture they shall tell vs somwhat of the resurreccyon of  
Ihesu/ and how that he rose from deth to lyfe.

**N**ow the Jewes wente to seke two deed men that  
were rylen from deth to lyfe in Barmathye.





**A**d so all the Jewes & maysters of the lawe  
 wente to the graues of these two bretherne  
 and so they foude them not there. And ano-  
 ne they went to the cyte of Barmathy whi-  
 che was .xl. myle fro Iherusalem / & so they  
 founde them lyenge. Than they kyssed them and ladde  
 them with them to Iherusalem with grete worshyp / &  
 than they lad them in to theyr synagoge / & whan they  
 had shytte the dores surely they toke theyr lawes / & cou-  
 red them by þ god of Israel / & by god adonay yf þ they  
 lyued / and yf that Ihesu was god of Israel that reys-  
 sed them. Whan Gariis and Leucius herde this cons-  
 iuracyon they loked vp togyder in to heuen. And than  
 they made sygnes of the holy crosse on them / and than

they sayd & spake / gyue vs parchement & ynke / that we  
may wyte thynges that we haue herde & seen / & so they  
gaue to them bothe ynke and parchement / & whan they  
were set they wrote bothe togydet and sayd thus.

**O**ur lord Ihesu cryste is resurreccyon of the deith &  
lyfe that byleue vpon hym / suffre vs to say the secretes  
of thy dyuine mageste that thou dydest in hell by the  
deith of thy holy crosse / for we be confured by the for to  
speke of the / thou hast comaunded to thy seruante by  
Myghell thyn archaungell that we sholde tell the se-  
crettes of thy dyuine mageste what thou dydest in hell  
after thy holy resurreccyon as we were with our sojne  
faders in þ grete prey depnes of derkenes / there came  
a grete byghthnesse as it had ben a beine of lyght fro the  
sonne / and that kest a lyght royall vpon vs / and anone  
Adam that was our fornfader / and patryarkes and pro-  
phetes rose vp lyghtly & sayd. This is the lyght of hym  
that behyght vs for to sende to vs endelesse lyght. And  
anone ysaac with an hygh voyce began for to saie.

**T**his is the lyght of our fader sone of god as I sayd  
here afore whan I was on lyue in the londe of zabilon  
and neptaleim ouer the stromiordan. The people that sa-  
te in derkenes sawe grete byghthnes of lyght and that  
lyght was sente to them that sate in þ shadowe of deith  
that was there as it had ben a sterre shynynge aboue  
vpon vs. And as we were in this Joye and gladnesse  
of this lyght that shone vpon vs there came to vs our  
fader Symeon & thus he sayd to vs with grete Joye.

**G**lorifye our lord god Ihesu cryst our sauour whi-  
che I receyued a chyld in the temple / and toke hym in  
myne armes sayenge thus / let now thy seruant passe

for myn eyen haue seen thy helth/whan all the grete company of sayntes that were in hell herde this they were wonders Joyfull & mery. And after came an other man to vs as it had ben an heremyte/ & our forne fader asked hym what he was / & he answered agayne and sayd. I am a voyce of a prophete of an hye company for I haue gone afore the face of his comynge/ & also to make redy the waye of his comynge/ and to gyue helth & comynge to his people in the remyssyon of theyr synnes/ & whan I sawe hym come to me I was fulfilled with the holy ghoost/ and thus I sayd/ se the lambe of god & beholde hym that dooth awaye synne of the worlde/ and hym I haue baptyled in the flom iordan & vpon hym I sawe the holy ghoost descende in lykenes of a doue. And than I herde a voyce that came fro heuen sayenge thus/ this is my sone in whome grete pleasynge is vnto me. And now I am come befoze hym to you to shewe to you the sone of god is come fro heyght for to delyuer vs that syt in derkenesse/ and in the shadowe of deeth abydynge his mercy. Whan that Adam our forne fader was baptyled auone he sayd to Seth his sone. Tel to thy chyldren & to patryarkes and prophetes that the aungell sayd/ to the whan I sent the to the gates of paradyse that thou shouldest praye our lord god y he wolde sende to me by his aungel of the fruyte of lyfe/ & also of the oyle of mercy for to anoynt withall my membres suche tyme that I was fulfilled full of malady & sekenesse. Than Seth starte vp & sayd with an hygh voyce. As I was at the gates of paradyse prayenge our lord god of the oyle of mercy our lord sente Myghell his archaungell sayenge thus vnto me. Our lord god hath sent me to the/ trauayle not for to haue the oyle of mercy to anoynt with Adam thy fader I do the to wete thou mayst not haue it vnto the

last daye be complete of. b. M. and. b. C. yere. And that  
shall the sone of god Ihesu cryste come in to the worlde  
for to reyle the body of Adam thy fader / and the bodys  
of the holy sayntes patryarkes and prophetes / & than  
shall he be baptyled in flomiozdan / & whan he cometh  
out of the water than shall he anoynt with the oyle of  
mercy all those that shall byleue in hym / & than shall the  
sone of god go downe to hell and lede Adam thy fader  
in to paradyse to the tree of lyfe & mercy. Whan the pa  
tryarkes & prophetes herde this the whiche Seth had  
sayd / they made than grete Joye and gladnesse / and as  
they made this grete Joye Sathan the prynce of hell  
and mayster of deth sayd to the mayster of tourmentry.  
Make the redy for to receyue Ihesu cryste the whiche  
that glozypeth hymselfe to be the sone of almighty god  
and yet he is man that dyed deth / for he hyde saye my  
soule is heuy apenst deth. And this Iesu hath wrought  
many heuynesses and euylles apenst me for them that I  
made blynde croked & lame & mazzell he hath made hole  
by his worde. And also the need that I haue brought to  
the he hath reysed to lyfe. Than the prynce of tourmen  
try answered to Sathan what is he that is so myghty  
by his worde / and thou sayest that he is man that dyed  
deth deth / all that euer were myghty in erth thou hast  
brought them to my bodes / & yf he be so myghty in man  
hode as thou sayest. I saye to h he is so myghty in dyp  
nyte that we may neuer resyst agaynst him / & yf that he  
sayd that he dyadde de h I saye to the that he wyll dys  
ceyue the and ouercome the at all tymes / & than answe  
red Sathan to the mayster of the tourmentry and sayd  
Why dydest thou for to receyue myne aduersarye and  
thyne I haue made the Jewes for to be agaynst hym /  
and I haue made redy the rodde that he shall be smyten

With and I haue made redy the tree that he shall be cruci-  
cified on / & thre nayles for to fasten hym therto / and I  
haue made a drynke with azell & gall that he shall drynke  
he / and I tell the that he shall be deed anone / & I shall  
brynge hym redyly to the. Than answered the prynce  
of the tourmentrye / this that thou sayest that he by his  
myght hath taken fro me them that were deed / what  
hopest thou he may be that doth suche maystryes by his  
worde. I drede me perauenture that this was he that  
toke awaye Lazar from me and reysed hym that was  
thre dayes deed / whome that I helde boude in my pry-  
son / and hym he yelded to lyfe by his worde. Than an-  
swered Sathan and sayd. I doo the to wete that he is  
the same Ihesu. And whan þ prynce of turmentrye her-  
de this he sayd to Sathan. I coniture the by thy vertue  
& myne that thou brynge hym not here to me / for whan  
I herde the comaundement of his worde I trembled  
and shoke for drede and all my fell sergeautes with me /  
soo that we ne myght kepe Lazar / but he flied fro vs  
so swifte as it had ben an Egle out of the bondes that  
we had hym in / and the erth that he laye in deed bndyd  
and yelded hym quicke fro hym / wenest thou Sathan  
for to holde suche a lord that toke his seruaunt fro vs  
maugre vs all by the vertue of his worde / wete þ well  
this without doubte yf thou brynge hym hyder that is  
so myghty to saue all mankynde / he will put vs hens.  
I saye Sathan and all tho that be shytt in our pryson  
and strayned by theyr synne in our bondes by hym they  
shall be deliuered and brought vnto euerlastynge lyfe.  
And as they spake thus togyder there came a voyce as  
it had ben thonder of the holy ghooft / and thus he sayd.  
Attollite portas principes bras / Ye prynces of deth vn-  
close your gates / for þ prynce of gloze shall entre therein

And whan the prynce of hell herde this voyce he sayd  
to Sathan go hens fro vs and thou be myghty to fyght  
go fyght with hym that is kynge of glozpe. And so hell  
kest Sathan fro hym / & than he sayd to his fell sergean-  
tes / Mytte myghtely pour gates w pren barres & fyght  
myghtely / & withstande hym myghtely that the kynge  
of blyss come not herein / that our strength be noi taken  
from vs / and we to be put vnto endelesse sorowe. And  
whan the sayntes herde this they sayd with an hyghe  
voyce to the deuylls and to the prynce of turmentynge  
Wretches vndo your gates and let the kynge of glozpe  
come in. Than sayd Dauid the prophete / prophced I  
not whan I was lyuynge in erth and sayd thus (Quia  
hec est dies quam fecit dñs exultemus et letemur in ea)  
That is to saye / this is the daye þ god made / therin we  
may be blythe and gladde. And after hym sayd Playe to  
all the sayntes. Sayd I not whan I was lyuynge that  
the deed sholde be lyfte vp & the bodyes that lye in gra-  
ues sholde be reysed vp fro deth to lyfe / & that they that  
be in erth sholde be full of Joye / & yet I saye now more  
ye captyues of deth and hell where is now your pryde /  
where is now your byctozpe. Whan the sayntes haide  
playe say these wordes / they sayd al at ones to þ prynce  
of hell. Vndo pour gates wretches for ye be but taken &  
houde & may not helpe yourselfe. Than came the voyce  
the seconde tyme saynge thus (Attollite portas dñas)  
And whan that hell herde this voyce come two tymes  
he answered vnaupsedly thus (Quis est iste rex glorie)  
that is to saye / what is the kynge of blyss. And than an-  
swered Dauid saynge thus. I knowe well that voyce  
by his wordes of þ holy ghost / for I prophced it afore  
and now I saye to the hell (Dñs deus foris est ei potens  
dñs potes in prelio / ipse est rex glorie) this is for to saye



Our lord god stronge and myghty / and myghty in bat-  
 taye / he is kynge of glorie (Et ipse de celo in terra as-  
 perit vt audiret gemitus compeditor vt solueret filios  
 interemptor) That is to saye / that blestyd lord beheld  
 de fro heuen to erth to here the waymentynge of them  
 that are in bondes / and that he sholde vnbynde the chyl-  
 dren that were brought to the deth to be slayne / & ther-  
 fore thou vplayne stynkyng hole vndo thy gates that  
 the kynge of blysse may come in.

**A**nd as Dauid had sayd this to hell / came vpon  
 them the glororious desyred kynge of glorie in  
 fourme of man / & enlumyned all the darkenelle of hell  
 with the glororious byghthnesse of his glororious face / &  
 all the gates & hyttrynges with yren barres & boltes all  
 to braste in his holy comynge / & all the fell fendes made  
 hym space & waye. And whan the sayntes sawe Ihesu  
 our sauour come with aungelles / they were aballshed  
 of so grete Joye that they ne durst speke / but with grete  
 and softe herte they sayd thus. Our lord god & our sau-  
 our thou arte come to vs kynge of glorie to delyuer vs  
 out of the bondes fro these false felons / & blestyd be thy  
 name / for now shall we be made hole. Than came our  
 lord Ihesu & brast all the bondes that we were bofide  
 with / & commaunded that we sholde be delyueted of all  
 anguysshes from that tyme forwarde. And whan the  
 prynce of hell with all his fell sergeauntes sawe the gre-  
 te byghthnesse / they had than huge sorowe and dyede.  
 Than .x. pyeces of hell rose vp of theyr setes with huge  
 full royrng and cryenge / & sayd thus with grete way-  
 mentynge. O Ihesu how we be ouercome by the / what  
 man arte thou so reysed thy request agaynst god vnkno-  
 wyng vs / what arte thou that brekest all our power /

Archode.

D. i.

What arte thou that arte so grēte & appered so lytell in  
erth. What arte thou that was so meke & lowly in erth &  
now arte thou a pryncely fygghter in fourme of man / &  
now kynge of gloꝝy that was deed and now thou lyuest  
and now all creatures tremble and quake by thy crosse  
and by thy deth / & were buryed in a sepulcre & arte des-  
cended doꝝne to vs / all quykke creatures trembled and  
quake by thy deth / and all the foure elementes shewed  
theyr tokens / & now hast thou deliuered all them that  
were deed & dysstroubled / & put to myschefe all our full  
fell minystris. What arte thou that hast deliuered them  
that were dysstreyned here amonge vs for theyr synne /  
and hast called them agayne to theyr fyrst fraunchyse.  
What arte thou þ gyuest lyght to them that are blynde  
by the bryghtnesse of thy godhede. And than all þ were  
in hell cryed with one voyce and sayd. A what arte thou  
that arte so myghty a man & so clere in mageste shynyn-  
ge without blame and clene of erthly synne / what arte  
thou that entrest in to our regyon & countree without  
drede and doubttest no poynnt of tourmentynge but hast  
fro vs all those that were strayned in our bondes / peras-  
uenture thou arte that Ihesu that our prynce Sathan  
sayd to our prynces that thou sholdest take to the all the  
powder of the worlde by thy deth of the crosse. Than our  
loꝝde Ihesu cryst toke Sathan and bounde hym & deli-  
uered hym in to hell to the prynce of tourmentry. Than  
behelde Sathan saynge thus to hym. A thou prynce of  
perdyccyon Belsabub with thy thre hedes / leyer vpon þ  
aūgelles of god why hast thou do this fals dede. A whi-  
che a dyspoylynge thou behyghest vs whan thou lette  
hym fall to suche a dede / what harne thou dyde to vs  
whan thou let the kynge of gloꝝye be crucyfyed. A thou  
fals Sathan thou ne wotest what thou hast done / for

this Ihesu hath enlumyned. all the verkenesse of deth  
with the clerenesse of his dyuynyte / & hath now broken  
all the gates of our depe prysons / and vnboide all that  
were therein / & they that were in our turmentryes they  
scorne vs / & by theyr prayers we shall euer after be ouer  
come that neuer afore durst saye one worde ayenst vs / &  
now shall neuer none of mankynde come amonge vs /  
but euer shall lede vs where they wyll / that neuer afore  
durst do ayenst vs / & now are they fylled full of meruay  
lous Joye by the praylynge of theyr lord god. A thou  
prynce of all shrewednes / and faders of al felonyes why  
hast thou done thus / how durst þu do suche a lord be cru  
cifyed / for now be all tho that were in dyspayre fro the  
begynnyng vnto this tyme now in helth & in endlesse  
lyfe. And we shall neuer here theyr grutchyn ge gronyn  
ge nor wepyng. A thou fell Sathan all þu rychele that  
thou haddest coquered by thyn apple in paradyse / thou  
hast now lost by the tree of the crosse / & all thy Joye is pe  
ryllhed whyle that thou hast crucifyed hym that was  
ayenst the / & wete thou well that thou shalt suffre tur  
mentrye endlesly in myn horryble prizon. A thou fals cur  
sed Sathan auctour of deth & fader of pryde thou shold  
dest fyrst haue enqyred his cause / & yf he had be woꝝ  
thy deth / & yf thou haddest founde no cause of deth in  
hym thou sholdest haue lefte hym on lyue / but þu fonde  
noo faute nor cause to crucifye hym / and bycause thou  
were so hardy to crucifye hym / thou arte the cause that  
he is entred in to oure regyon / and wotest thou what  
thou hast done. A I saye to the thou hast all forloꝝne and  
we wretches shall dwell in tourmentrye that euer shall  
last as hell. And as Sathan spake thus came the kynge  
of blyss / and thus he sayd to hell. Thou prynce Sa  
than thy power shall be endlesly to dwell here in stede of  
Pychoode.

Adam and his chyldren & all my ryghtfull people. And  
than our bleſſyd lord ſpredde forth his ryght hande &  
ſayd/ come to me my holy & all that haue myn ymage &  
my lykenelle whiche were dampned to the deth by the  
fruyte of the apple & by the deuyl/ & now may ye well ſe  
that the deuyl is dampned by þ tree & by the croſſe. And  
anone al the ſayntes aſſembled them togyder vnder our  
lordes hande. Than our lord toke Adam by the ryght  
hande & ſayd thus to hym. My peas be with the and all  
my ryghtful chyldren/ & all my holy ſayntes/ & than our  
fornader fell downe on his knees afore our bleſſyd lord  
wepyng for Joye/ & thus he ſayd (Exaltabo te dñe qñ  
ſulcepisti me nõ delectaſti inimicos meos ſup me. Dñe  
deus meus clamaui ad te et ſanaſti me deduxiſti ab infe  
ris aiam meã: ſanaſti me a deſcendẽtibus in laetũ) This  
is to ſaye. My lord I ſhall enhaunce the for that thou  
haſt taken me/ for thou ne haſt ſuffred myn enemyes to  
be aboue me. My lord god I haue cryed to the & thou  
haſt made me hole/ þ haſt brought my ſoule out of hel/ &  
haſt ſaued me from them that are fallen in the depneſſe  
of the lake. And than all þ ſayntes fell downe to out loz  
des fete ſayng all with one voyce to our lord god/ thou  
arte come to vs byer of the worlde/ bleſſyd be thy name  
as thou ſhewdeſt to vs by thy holy lawes & by thy holy  
prophetes/ thou bought vs agayne by thy holy croſſe/ &  
thou arte come downe to vs by thy holy vertue/ for to  
draue vs fro deth/ & fro the horryble paynes of hell/ &  
than our bleſſyd lord lyfte vp his hande & made þ ſygne  
of the holy croſſe on Adam and on his holy ſayntes. And  
ſo he toke Adam by þ ryght hande & ſtyed out of hell vp  
in to the ayre/ & all the ſayntes folowed hym. Than kyn  
ge Dauid ſayd with an hygh voyce (Cantate dño can  
ticũ nouũ quia mirabilia fecit) That is to ſaye. Synge

to our lord god a newe songe / for he hath wrought mer-  
uayles (Et her est gloria oibus sanctis eius) This is to  
saye / blessyd be god for this grete Joye to all his sayntes  
Then after Dauid sayd Michas Quis deus sicut tu  
domine auferens iniquitatem ⁊ transgrediens peccata  
et nunc continens in testimonio tram tuam. &c. That  
is for to saye. Who is suche a lord as our lord Ihesu  
cryst is puttyng a waye all euyles of synne / and after  
hym sayd Abacuk the prophete. Thou comest out with  
helthe vnto thyne humble people for to delyuer all thy  
frendes from all sorowes dyseases and trybulacions.  
And than after hym sayd all the holy sayntes with one  
voyce. Blessyd myght thou be that comest in the name  
of our lord Ihesu cryst / for thou arte Joye ⁊ also blyss.  
vnto all thy true people. Alleluya. And than all the pro-  
phetes pronounced all there prophetes that they had  
shewed in erth with grete pleasynge to our lord god.  
And than all the sayntes sayd / this is our lord god that  
shall gouerne vs without ende. Alleluya.

¶ **H**old our lord ledde all his holy sayntes in to the  
Joyes of paradys / ⁊ of the thre men that they mette.

¶ **A**d than our lord toke Adam our foryne fa-  
der by the hande and ledde hym in to para-  
dys and all his holy sayntes with him / and  
them he delyuered to Synghell his atchaun-  
gell / ⁊ he ledde them in to paradys where  
as blissefulle Joye. And whan they were entred in to  
paradys / there came ayenst them two men of grete age  
and the sayntes asked them what they were / and how  
it myght be that they were there so bodyly and had not  
ben with them in hell. Than one of hem answered and

Archode.

D. iiij.

sayd. I am Enocke that by the worde of god am transla-  
ted hyder/and he that is with me here is Elias rescytes  
whiche was brought hyder in a brennyng chayne/ & yet  
suffred we no deth/ but we are kepte to the comynge of  
Antecryst to fyght with hym with wordes & tokens of  
our lord god/ and of hym we shall be slayne in the crite  
of Iherusalem & thre dayes and a halfe after we shall  
crysle fro deth to lyfe/ and be take vp in the skyes. And as  
Enocke tolde this to the sayntes/ there came to them a  
man berynge vpon hym the sygne of þe holy crosse. And  
whan all the sayntes sawe him they sayd to hym. What  
man may thou be that hast here the tokenes of a thefe/  
and why bearest thou the sygne of the holy crosse. And  
than this man answered vnto them and sayd. Forsothe  
ye say truly that I was a thefe/ and many cursed deedes  
dyde I in erth. And therefore the Jewes crucyfyed me  
with our lord Ihesu/ and whan I sawe the werynges  
of the elementes in his passion I vnderstode that he was  
saviour of the worlde/ and maker of all creatures/ and  
kyng almyghty/ than sayd I to hym/ lord haue mercy  
on me/ and haue me in mynde whan thou comest in to  
thy kyngdome. And anone that blessyd lord receyved my  
prayer/ and sayd to me. This daye shalt thou be with  
me in paradyse. And than he toke me the sygne of the  
holy crosse/ and sayd to me/ bere this sygne with the and  
go to paradyse. And þe angell that is keeper of pa-  
radyse will not suffice the for to entre in/ shewe hym the  
sygne of the crosse/ & sayeth hym that Ihesu cryste whiche  
that was now crucyfyed sente me to the/ and whan  
I had sayd this to the angell/ anone he vnder the ga-  
tes and ledde me in to paradyse/ and set me on the right  
syde sayenge thus to me/ suffice and holde the here a lyte  
tell to hyle/ for Adam whiche is fader of all mankynde



With all his chyldren and all the frendes of god shall come hyder by the better of Cyprians passion. And when the holy sayntes as patryarkes and prophetes had here be these wordes of this these than they sayd al with one voyce. Blessyd be our lord god almyghty endlesse father of mercy that such grace hath gyven to synners / & brought vs to the Joye of paradys / in to the pasture of deyshe and to endlesse Joye. Amen.

**T**hese are the holy secrettes of the dyuynyte that we haue seen J. Gariis & my brother Leuitius / but our lord god wyll suffice vs noo longer to tell and shewe vnto you the secrettes of his dyuynyte / for saynt Wyghell the archangell sayd to vs / ryse & go in to the cyte of Iherusalem / and be there in prayers & glozyshe the holy resurrecyon of our lord Ihesu cryst with your brethren that rose with hym / and that ye speke to noo person / but be you as domine into the tyme that our lord shall suffice you for to shewe the secrettes of his dyuynyte / and so the holy angell saynt Wyghell comaunded vs to goe to flomfordan to a place there that many are rylen with vs in wytnesse of the resurrecyon of our lord Ihesu cryst. Our lord god hath graunted vs thre dayes to be in Iherusalem & to dwelle there the holy pasthe of our lord god with our frendes / & also that we shall be baptysed in the flomfordan rche of vs at that tyme saynyng wyghte trooles. And thus saynt Wyghell comaunded vs that we shoulde be in troysons in the cyte of Batmather / & that we shoulde shewe to you these holy secrettes / & therfore gyue praysonge to our lord god / & be & knowe of your defaute / & do penance that he may haue mercy vpon you. Now peas be with you of our lord Ihesu cryst that is saupour of vs all. Amen.

**H**ow Archodemus and Joseph tolde to Pylate all  
that these two men had sayd / and how Pylate treated  
with the pynces of the lawe.



**A**nd when this Icripture was wyrtten this  
Garius and Leucius role bp / & so Garus  
deliuered the hyl that he had wyrtten in to  
the handes of Annas & Caiphas & to Sama-  
riel. And Leucius gaue that he had wyrtten  
ten in to the handes of Archodemus & Joseph of Bar-  
mathye / & anone they were tralligutted & was no more  
seen for bothe the hylles were all one hande / as though  
one man had wyrtten them bothe / & there was not one  
lettre more in that one than in that other. And wha the

Jewes & maysters of the lawe had redde these bylles & vnderstode them they were hugely abashed & ashamed And than they sayd amonge them that forsothe Ihesu was very goddes sone/blessyd might he be endlesly for al thyng beteth wytnesse therof. And anone after they wente out of the synagoge. And than Pythodemus & Joseph of Barmathye tolde all this vnto Pylate. And than Pylate dyde wyte all that whiche was befallen of Ihesu/and of that the Jewes had sayd of hym. And all these meruayles he dyde put in his booke. After that Pylate entred in to the Jewes/ and afoze hym assembled all the maysters of the lawe as pyynces & bysshoppes. And than Pylate dyde commaunde the gates and doores to be shytte/ and than he sayd to them. Syrs it is done me to wete that ye haue amonge you a newe store of grete scripture the whiche scripture I coueyte for to se/and therfore I charge you that it be brought in to my presence. And whan it was brought to his presence/ than sayd he to them all. I coniure you all by the vertue of our lord whiche that is fader and maker of all thyng that ye ne hyde no coueyle but for to save the trowth. Syrs ye knowe by the scriptures that is wyrtten here that Ihesu whiche y<sup>e</sup> crucyfyed is very goddes sone/ & so it behoued hym to come in to this worlde for the helth of mankynde. And therfore I charge you that ye tel me what tyme that cryst sholde come by your scripture. Whan that Annas and Cayphas were thus confuted/ they charged and comaunded that all sholde goo out of the temple saue Pylate and them two. And than they sayd to Pylate/ good Iuge thou hast so confuted vs that we must nedes shewe to the trowth of this that thou hast enquiryed of vs. Syr vnto the tyme that we hadde crucyfyed Ihesu/ we knewe not that he

was goddes sone / but we wende that the vertues that  
he wrought had ben done by some charme. Than made  
we vs assemble in this temple / & here we dyde reherse  
all the vertues that he had wrought. And so there were  
many of our lygnage that sayd that they had seen Ihe  
su after his passyon / and that they had herde hym speke  
to his dysciples / and they sayd that they sawe hym styre  
in to heuen / and we sawe also two men that Ihesu rep  
sed fro deth to lyfe whiche tolde vs many meruaylles &  
Ihesu dyde in his dyenge and after & that may ye wete  
by there scriptures & we holde in our handes. but our  
custome is suche that we do woꝛshyp to stoyes that ha  
ue ben here afore in our synagoges / and so we fynde by  
wytnesse of god in the fyrst boke as it sayth & Myghell  
the archaungell sayd to Seth that was the thyrde sone  
of Adam whan .v. .M. and .v. .C. yere were cōplete than  
sholde the sone of god Ihesu cryst come fro heuen / and  
yet we abyde his comynge / and perauenture this god  
of Israhell that sayd to Moyses that he sholde make a  
hutch of wydnes in the length of two cubytes and an  
halfe / & in the length of a cubyte and an halfe / & these .v.  
cubytes we vnderstande by the olde testament & whan  
.v. .M. and .v. .C. yere is comen / than shall Ihesu cryst the  
sone of god come in to the hutch / that is the wombe of  
the mayde Marye. Thus our scripture bereih wytnes  
of hym that shall be the sone of god / & a kynge of the peo  
ple of Israhell / but after the passyon of Ihesu we & our  
prynces meruaylled of the tokens & wordes that were  
done by hym / & so we loked our stoyes & coulted all the  
lygnage downe to Iosephs lygnage / & the lygnage of  
Marye that was moder of Ihesu / & so we haue accoun  
ted that fro that tyme that god made & woꝛlde & Adam  
the fyrste man vnto Joes flode is two. .M. & .v. .C. yere

And fro the flode to Abraham is thre. M. and. v. C. yere / and fro Moyles to Dauid is. v. C. yere / and fro the transmigracion of Babylone to the incarnacyon of Ihesu cryst is foure. C. yere / and thus is the accounte in all v. M. yere. All these thynges and meruaylles dyde Dylate wyte for to be redde of all them that sholde come after. And than Dylate wrote a lettre to the cyte of Rome / and to Claudio the Emperour. &c.

Thus endeth Apchodemus gospel: Enprynted at London in Fleetestrete at the sygne of the sonne by Wynkyn de Worde. In the yere of our lord god. M. CCCC. and. xi.







